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LIFE AND LIGHT

FOR

WOMAN.

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THE FAMILY OF REV. CYRUS A. CLARK, MIYAZAKI, JAPAN.

Life and Light

VOL. XXXVI

JANUARY, 1906

No. 1

THE OFFICERS OF THE
WOMAN'S BOARD.

On pages two and three of the cover you will find the list of officers chosen at our last annual meeting. It will be well to keep this list for reference, that you may bear in mind those women who guide the work of this great organization.

To be an officer of the Woman's Board is to hold a position by no means purely ornamental. Our President has for many years given generously,—often at great personal cost—of time and strength, her sole recompense being the hope that so she is helping to send the light into dark places. Some of the Vice Presidents are really *emerite*, honored and beloved, and others are the efficient and sympathetic coadjutors of the President in her heavy cares.

The four Corresponding Secretaries send frequent personal letters to the missionaries on the field, and the responses which come back show that the recipients dearly prize these touches of home. Many of our most interesting letters from abroad are sent in reply to the friendly touch of these Corresponding Secretaries. Only those who have tried to report earnest discussion of important matters, listening and writing at the same time, and who realize the necessity of absolute accuracy in the records, can appreciate the debt we owe to our faithful Recording Secretary.

The work of the Secretaries, Home, Foreign, and of Young People's Work, at the Rooms, and of the Field Secretary outside, arduous and essential, is at the very foundation of the Woman's Board. No one of them could be spared and the work go on.

The care of our treasury is a heavy responsibility and demands a peculiar talent, such a head for business as few women possess. Miss Day gives us this service with unflinching energy and enthusiastic devotion. Her task, and that of her assistant, might be irksome in dealing so much with figures, were it not for the vital touch with the givers at home and the workers abroad.

The Board of Directors meets on the first and third Monday afternoons of each month, for ten months of the year, with frequently special sessions. This Board is divided into sub-committees, caring for finance, returned missionaries, new candidates for the foreign work, and so on, and these sub-

committees give many hours to their work. All important matters are brought into the full Board for thorough discussion and a decision, and many are the perplexing problems which they must face. How to make one dollar do the work of two is a question they have never yet answered satisfactorily. Many a time we go from the Directors' meeting with hearts burdened and saddened because we must turn away from calls that we feel to be from the Master himself, but we are only the agent of the women in our churches and we can give out only what they give in. As you pray for the missionaries pray also for these home workers, that strength and wisdom be equal to their task.

MISSIONARY PERSONALS. In 1881 Dr. Mary A. Holbrook sailed for China in answer to an appeal so pressing that she shortened her studies that she might render service on the field. In 1889 she was transferred to Kobe College where she taught biology and kindred science. She has spent several years of the intervening time in America, returning to Japan in 1901. Now, after struggling bravely with disease, she has returned to this country, residing at present in California. May she have the joy of seeing abundant fruit of her years of faithful service.

We learn with deep regret that the physician of Miss Elsie M. Garretson, principal of the Preparatory School for Girls in Foochow, orders her immediately home on furlough. Miss Garretson has begged for an assistant, whom we were not able to send. Now the overtaxed hands must drop the work. Who will care for her girls while the weary teacher builds up her strength?

THE MUKTI REVIVAL. Mukti is in the Bombay Presidency in India and is the settlement where Pundita Ramabai cares for more than fifteen hundred women and girls. Early in the year the Praying Band, feeling a special burden of prayer, divided the whole community into groups of twenty each, that each might be mentioned in prayer by name. There is a record of wonderful answer to these prayers. Early in May there was a visitation of the Holy Spirit, which resulted in overwhelming conviction of sin and with it a joy of pardon, which is developing into an intensity of life and energy of devotion sure to be felt all over India.

There have been not only waves of prayer as in Wales, but a spirit of intercessory prayer which is making this a practical revival. Messages have been sent all over India asking for names of missionaries and all workers, church members and persons of authority in city, town or village and especially those in the "house of Israel." There is an intense desire in this Praying Band to mention names before the Lord. This request sent out by Ramabai herself, requesting replies "as soon as you can," has stirred the hearts of all India.

CONTRIBUTIONS FOR
THE MONTH.

Our Treasurer brings us the encouraging news that the receipts for the month ending November 18 show a slight gain over those in the corresponding month of last year. The contributions for regular work were \$4,515.83, against \$4,414.08 in 1904, an advance of \$101.75. For so much of cheer we give thanks. Could we realize the need that is laid upon us, the call that comes from every part of the foreign field, a call that is surely the voice of the Master himself, we should make sure, at whatever cost to ourselves, that every month of the new year should bring continually increasing gifts to his treasury.

GOOD NEWS
FROM FOOCHOW.

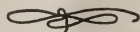
A letter from Miss Garretson, written October 26, brings the glad tidings of a five days' session of blessed revival services. She says: "I never before witnessed in any Chinese meeting such deep conviction of sin, and such a sense of weakness and of utter dependence upon God, nor such a sense of the teacher's responsibility for the souls of the pupils." She asks that we remember in our Friday prayer meeting "the Christians of the whole province of Fukien, of whatever name or mission, and especially for our schools of every grade and for all our preachers and Bible women. The evangelization of China could soon be accomplished if all our Christians were filled with zeal and thirst for souls."

A NEW POWER
IN AFRICA.

Ever since England has kept the peace in the Egyptian Sudan, Christians have wondered that the time for missionary work in that region was so slow in coming. But we must take the right time to sow, in things spiritual as well as material. Lord Cromer, in charge of that part of Africa, feels that the time is now ripe for missionary enterprise and selects for its beginning a region about four times the size of England, inhabited by pagan tribes, the Nuers, Dinkas, Shillucks and Niam Niams. The land is largely of swamp, and the Upper Nile, which intersects it, is the chief means of communication. This mission will fill the vacant space between the British mission in Egypt and that in Uganda. The missionaries left London in early October, hoping to be at their work by Christmas, and the three clergymen are accompanied by a doctor, a carpenter and an agricultural expert, that material and industrial service may help to make the gospel seem real to the natives. They have taken provisions for twelve months and expect to live for some time in boats and tents. England has sent out many expeditions to the Egyptian Sudan, but none of them of more magnificent purpose or more immeasurable resource than this little band of six starred men going out for the first time to heal and win for Christ. We have seen the marvelous, almost miraculous, success of the mission to Uganda. Let us pray that a like blessing may attend this new enterprise.

MARRIAGE OF INDIAN WIDOWS. A recent number of the *Indian Ladies' Magazine*, a most interesting monthly, gives a somewhat detailed account of the remarriage of three young women who were widows. Two of the brides were Brahmins, and therefore this event carries much influence. Several other weddings of a like character are mentioned, and manifestly the old superstition is beginning to yield. The new thought and life of the twentieth century is having its effect even in the stronghold of tradition, and we may hope that child marriage and the cruel treatment of widows—even those who are only little girls—will soon pass away.

CHRISTIAN UNION IN KOREA. One of the things which puzzle non-Christian peoples as missionaries work among them is the different denominations whom they see and whose names they hear. That Christians should bear many different names seems to them inexplicable, and sometimes this perplexity is a real hindrance to the spread of the gospel. The workers in Korea have realized this, and feel now that the time has come for them to unite their forces under one banner. The work there under Methodist and Presbyterian auspices, with the co-operation of the International Y. M. C. A., has been wonderfully successful, and a distinguishing feature is the very large number of native helpers. Not long ago a committee appointed by the Methodists met in conference with a like committee from the Presbyterians, and the first resolution they adopted reads: "*Resolved*, That it is the sense of this meeting that the time has come when there should be but one Protestant Christian Church in Korea." They declared it feasible and desirable to have a union hymn book and union religious papers, and they are planning to bring about a union of forces in evangelistic, medical and educational work. This movement will doubtless greatly help the coming of the kingdom in the peninsula.



Our Miyazaki Home

BY MRS. HARRIET GULICK CLARK

OKU SAMA, please excuse me for intruding myself upon you, but I have just heard that a low hotel of our town is arranging to buy a little nine-year-old girl from one of the fishermen's families of Aburatsu, that the parents may be able to pay their debts. I am sorry to pain your honorable heart, but I knew that if anyone could devise some way of saving the child you could; so I made bold to come immediately." The speaker, on entering the room, had dropped on his knees and

bowed his head almost to the floor before uttering a word, then had settled back on his heels as a stool, with his hands carefully placed one on each knee. He was the inefficient, well-meaning husband of the dainty, efficient woman who helped me care for my own children as well as of my family of Japanese girls. He worked at his carpenter's trade among the poor people of our city, and being a born gossip, kept us in touch with that strata.

Of course that sale must not be made. Untold precious hours were spent



THE WONDERFUL FOREIGN HOUSE

in fruitless efforts to persuade the parents to devise some other means of raising the needed money, but at last we paid the price by "lending" them the fifteen dollars, the girl to be subject to our control until twenty.

"Where did this take place?" "Surely in the heart of Africa or possibly in the Philippines," someone promptly answers. No, not even in Turkey, but in an out-of-the-way corner of progressive Japan. We kept the child for a little while in Miyazaki, but her miserable parents trying more than once to get her to sell again, we had to send her away. She is now in a Rescue Home in Tokyo, and doing well. (See frontispiece.)

"Have all the girls in the picture such a story," do you ask with a gasp?

No, not one; these all come from respectable families, though they are mostly too poor to pay for the education of their children. Those who can do so are very glad to have their daughters in a perfectly safe place while away from home attending school in the city. Most of the girls, however, are supported wholly or in part by the missionaries whom you see—Mr. Clark, Miss Julia Gulick and Mr. and Mrs. Olds, the latter having come two years ago to help in the work. They were much needed in the province, as large as the state of New Jersey, where we had been the only missionaries for twelve years. This is our Japanese family about as it has been, with a changing personnel, during our life in Miyazaki.



OLD LADIES' SOCIETY OF CHRISTIAN ENDEAVOR

The first girls who came were older than these—ambitious girls whose parents had been too poor or too indifferent to send them to school, and who now had to support themselves. They came from the city and the villages about; one from the far north was bought by two missionaries and sent to us for safe keeping. She is now the wife of a prosperous business man. One came from Yokohama, a pretty girl with pretty clothes, light complexion and city ways. She married the evangelist and is now the happy mother of two bright children.

Once a small orphan girl came to us, after two days of walking with all of her worldly possessions on her back. To her we are “father and mother,” and I do not know what we should have done without her loving

help through the years of my greatest weakness, when, like a true daughter, she has cared for the younger "brother and sister." She is now the matron of the boarding club in connection with the girls' high school in Miyazaki.

Most of the girls, however, came from the farmers' families, and were ready to dig in the vegetable garden, raise silk worms, sell the cocoons, help to tile a roof, or even to spin the thread and weave the cloth for their own clothing. And one or more was occupied each day in helping the Bible woman show Japanese visitors about the foreign home. They came from all over our side of the island, and even from across the mountains, to see the wonderful foreign home and its family.

On certain days they came by the hundreds; almost never was a day so stormy as to keep all away. By actual count of the register kept of those who came for the first time we had seventeen thousand guests in the first year after the house was built, and they diminished but little during the years that followed.

We sent the younger and brighter girls to the public school; then when they came home had them teach the older ones, who had been working most of the time during their absence. This teaching was the schoolgirls' share of the family "work." The evenings were spent in study by all, closing with fifteen minutes for Bible reading and prayer. Each day began with a half hour for family prayers and Bible study, of which either Mr. Clark or I took charge.

You who have been housekeepers can realize a little of what it necessarily meant to have the work mainly done by so many girls. Add to this the fact that none came with any knowledge either of our household ways or of sewing, and that most of them stayed with us hardly more than a year, and you will better understand what was involved in the undertaking.

Do you think that this was the hardest way in which to do missionary work? Not for me. I was not strong enough to do much away from home, and had my own little ones to care for, while I could superintend a large family from the bed if necessary, and have them under constant Christian influence. This saved me from the deep depression which had almost upset my mental balance as a result of the feeling that though I had the life-line in my hand, I was doing nothing to rescue the thousands of perishing ones about me. Have you ever thought of this side of the missionary burden?



OUR "EDITOR GIRL"

Has the work paid? Each girl who was with us more than a few months accepted Christ. Two were passed on to the Bible school in Kobe; one to the kindergarten; two are trained nurses; one is on the editorial staff of our local daily newspaper, now thoroughly pro Christian; one, who graduated the valedictorian of her class, came back as teacher; another was the means of turning her whole village from bitter opposition to Christianity to its most cordial reception. "For," they said, "if this is the power that has turned the self-willed, lawless girl who left us into the gentle, helpful woman who has returned, we want it." She has married, as also have others, and the Christian homes among the common people I count as the most blessed fruit of the work. Does it pay?



MRS. CLARK'S COOKING CLASS

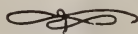
Miss Julia Gulick, who has had the care of our home and of the work there for the past four years, has gradually come to feel that even she can do better work for the women of the province by caring for this home of future mothers than by touring among the mothers in their village homes, valuable as she knows that to be.

The foreign family has been smaller since I left it with my children; of necessity, therefore, the number of girls who could be helpers has been reduced, and the place is now a Christian home for schoolgirls who come from the coun-

try to the city high school. Some pay for their board in full, some in part, others none at all. There is a great need of such a home on a larger scale, but Miss Julia Gulick must not assume additional responsibility; another building would soon be needed, and the missionaries cannot support more girls.

Does not some efficient volunteer hear in this need her call? And is there another, a sister or friend, who will hear her call in our other need? There has practically never been any touring done by a Christian woman among all of the towns and villages of our province. Think of it, a province as large as the state of New Jersey, and in Japan! Miss Gulick is too busy otherwise to undertake it; Mrs. Olds with her baby cannot attempt it. For twelve years we have waited for a single lady to come and help us, and still we have none. No other denomination has any foreign workers on this whole side of the island of Kiushu.

Volunteers, if you wish a hard place, this with its loneliness is surely hard enough. If you wish a large place, is not a whole state all to yourself large enough? If you wish to put your life into work that will be far-reaching, can you anywhere do so more effectively than in being allied with this "leader of the Orient"? What Japan is religiously during the next ten or twenty years, China will be in the next one or two hundred, and it is in your power to help turn the fifty millions of Japan, and, through them, the one hundred and fifty millions of China, to Christ.



The Struggle in England with the Slave Trade

BY MRS. WALTER P. SMITH

ABOUT one hundred and forty years ago a negro slave by the name of Jonathan Strong was cruelly treated by his master and turned out into the streets of London to die. A certain Dr. Sharp found and cared for him, and he recovered from his injuries. His case appealed very strongly to a brother of the doctor, who procured a situation for the negro, and all went well until two years later when his former master saw him, kidnapped him and sold him for thirty pounds. In some way Strong managed to send word to his friend Sharp; the matter was brought into court, and the negro was liberated on the technical ground of having been kidnapped. The case is important in our story because it was the beginning of the interest of Granville Sharp in the piteous wrongs of the African slave trade. Having set his shoulder to the wheel, his efforts never flagged until he had set all England on fire over the question.

Four years later, in 1769, a Virginia planter took a slave by the name of James Somerset to England. Somerset ran away, was recaptured, and put aboard a ship to be sold in the West Indies. When Granville Sharp heard about it, he took the negro off the ship and brought him to trial on the question, "Does an African slave on coming into England become free?"

Chief Justice Holt had ruled seventy years before that "as soon as a negro comes into England he is free. One may be a villein in England but not a slave." But, notwithstanding this, English lawyers were almost unanimous in support of the legality of slavery. So the trial of Somerset was an open attack upon an institution which was looked upon as legal and eminently respectable; an institution lucrative beyond the dreams of avarice; an institution which had developed and fostered the foreign commerce of England and made her pre-eminent among nations, and which royalty had persistently upheld for more than a hundred years. Queen Anne reserved for herself a quarter of the stock of the Royal African Company which monopolized the trade. The pocket nerve of English manufacturers was set quivering also. What would become of the distilleries which made the rum, of the shops which furnished the ropes, sails and all the fittings of the ship, of the factories of Manchester and other cities where were woven the cloths for trade with Africa?

The whole kingdom was stirred. On one side stood royalty, society and the money power of all England. On the other, one trembling African slave and the advocate Granville Sharp, backed by a few abolitionists. For six months learned counsel poured forth their eloquence in support of the traffic. "Then he who stood for the oppressed asked, in a voice which was heard above the clamor, 'Shall right prevail in England?' When those words were heard a hush fell on all that court as if God had spoken." Right did prevail and in June, 1792, Lord Mansfield rendered his famous decision and the black was discharged. An African slave on coming into England was to be free.

This trial did much more than to right the wrongs of the slave Somerset. It set the devilish practices of the slave trade before the people, and the stir it made was of tremendous effect. For it must be remembered that it was held libellous in England to set forth in the public print the cruelties practiced by the slave holders unless the same had first been told in open court. The heart of the English common people is always in the right place; and when they were convinced that slavery was not the philanthropic institution it had claimed to be, they were ready to declare it outrageous and to work for its extinction. The enemies of the trade and the institution of slavery began to believe it possible that both could be done away with.

It required fifteen years of agitation before the dry principle of law uttered by Lord Mansfield was kindled into the flame of religious enthusiasm which resulted in the formation of the Society for the Abolition of the Slave Trade. Granville Sharp was president of this society and, next to Sharp, Thomas Clarkson was its most active member.

I have tried to show how strongly the slave trade was entrenched in the business interests of the country. "It is almost impossible now for us to conceive of the virulence of the opposition to the abolition of slavery or even of the slave trade," says Mr. Martineau. "The great West India interest was only one obstacle among many. Many defended slavery, in which they included the slave trade as Scriptural. Some scholars defended it as classical and talked of Epictetus. Lord Eldon defended it as constitutional. General Gascoigne asserted it to be not only necessary but beautiful, an institution which if it had not always existed ought always to have existed. Many more were averse to permitting property in any form to be touched, not knowing how far the meddling might go; and more still did not see what they had to do with it." But the Abolition Society worked on. They held public meetings, and published appeals. Mr. Clarkson wrote a pamphlet illustrated by an engraving of the interior of a slave ship with its pens, gratings and shackles, which filled the public with indignant horror. It did not seem to correspond with the picture as painted by the merchants of the hold of a slaver, echoing with the happy songs of grateful Africans being borne from the cruelties of barbarism into the refinements of Christianity.

The cause was represented in Parliament by one whose name is forever enshrined in the hearts of liberty lovers, William Wilberforce. He was a man of distinct charm of manner, wonderful social tact and great personal magnetism. No other one could have been chosen who held so close relations to so various leading minds nor who could so well combine these elements into a force which should finally become irresistible. In the Commons he could count upon Burke, Fox and Pitt, each a power, though only twelve members besides declared themselves for abolition.

In May, 1789, the proposition to abolish the slave trade was formally introduced into Parliament, and the long battle began which lasted eighteen years. It would require a volume to write out the story of the struggle of the hopes and discouragements of the abolitionists throughout the long period. But they never relaxed their hold nor lost their faith.

"For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

Petitions and pamphlets and public meetings followed each other in quick succession. The slave interest, thoroughly alarmed, was equally diligent. Three times the bill passed the Commons only to be defeated by the Lords, the leader of which was the Duke of Clarence, afterward William IV. In 1807, the last grand debate occurred in Parliament, closed by a speech of remarkable power and eloquence from Wilberforce. The bill passed the Commons by a vote of 283 yeas to only 16 nays. This time it was not defeated in the Lords, and was signed by the king just thirty-five years after Granville Sharp first began his agitation of the subject.

Thus far two points had been gained: first, at the trial of Somerset when it was settled that slaves could not be held in England; second, the passage of the act making the slave trade piracy. But one thing more remained—the emancipation of the slaves in all the British colonies—and the abolitionists began immediately to agitate this question.

Not much was accomplished until 1823, when a new society was formed of which Thomas Clarkson, William Wilberforce and Sir Thomas Buxton were the leaders. Again the battle waged hot in Parliament, till in 1833 their purpose was attained and the bill was passed which set free 800,000 slaves. The children were free at once; the adults were free but were bound as apprentices to their masters for a term of six years. The government was to reimburse the slave owners in the sum of 80,000,000 pounds for their loss of property.

August 1, 1834, was the day appointed for slavery to expire. On both sides of the Atlantic its approach was watched with excited interest. On the island of Antigua, where the planters decided to do away with apprenticeship and make the slaves free at once, the arrival of midnight was an event of which we cannot read without a throbbing of the heart. "It was to the negroes their passover night." They were all collected in their chapels, and when the great cathedral bell tolled the first stroke of midnight all fell on their knees and nothing was heard but the slow tolling bell, and struggling sobs in the interval. Silence followed the final stroke, broken by a tremendous peal of thunder. All sprang to their feet and gave voice to their emotions as only so excitable a people can. In some chapels masters attended with their slaves, and when the clock struck shook hands with them and wished them joy. When their holiday was over, all went quietly to work, but for wages as free men.

Moralists of other nations declare the British Emancipation Act, with its enormous burden of taxation to raise the 80,000,000 pounds indemnity, to stand alone for moral grandeur in the history of the world. The whole story is excellent reading for those of faint hearts and weak faith.

More Stories of the War

BY MISS MARY B. DANIELS

(Concluded)

EXPRESSING SYMPATHY

Two other interesting experiences have grown out of my connection with the Volunteer Nurses' Society. Sometime in April I was called to go to "express sympathy" to the soldiers in the hospitals. Ten women were appointed to each section; we were told the hour and place of meeting. In my section were the wife of the mayor, of the head of the mint, and of the head of the harbor construction, besides women whose husbands are leading bankers and merchants. We gathered in the waiting room of the hospital. When the head doctor had come in and made his bow and excused himself from conducting us, a young officer took us in charge. He led us to a ward, called the men, and spoke something like this: "These ladies are a deputation from the Volunteer Nurses' Society; they ask me to say to you that their desire is to express to you their appreciation of your gallant conduct and their sympathy with you in the physical suffering it has entailed. They hope you will soon recover and do even greater things for your country." This having been said, we all bowed. Then our conductor, slightly changing his tone remarked, "I suppose you all know the work these women have done at the harbor, and that they are leading ladies of the city." Then he read a select assortment of names. Then the men all bowed deeply; we bowed once more and went on. We went through that performance forty times, working hard from one to five in the afternoon. What interested me about the matter was the evident pleasure it gave the soldiers; they listened with the brightest possible looks to all that was said. Think how the average common soldier of the American army would have received a performance like that!

MEMORIAL DAY IN JAPAN

The next function of the society at which I assisted was the celebration of Memorial Day, which is kept every year of course, but was observed this year with special elaborateness. The garrison parade ground was enclosed and admission was only by ticket of invitation. One of the young women who lives near me came for me at 7.30 A. M., and we started for the parade ground. We passed in our tickets and received others marking which booths we were to occupy. As we entered the inner enclosure each person was given a box of lunch, a small bottle of *sake* (Japanese wine), and a little china wine cup. I said, "I have brought my own lunch and don't care for the wine." The common soldier who was serving took back the food, but handed me the cup, saying in such a gentlemanly way, "You will keep this

for a souvenir?" which of course I gladly did. It is a little white cup with the crest of the army in the center, and the date in gold around the outside edge.

On one side of the parade ground was a large tent fitted up like a Shinto temple. Around three sides, which were open, were arranged the participants in order of rank; military officers, city and county officials, representatives of the Red Cross and other patriotic societies from different cities, etc. And then, massed together at one side were the families of the soldiers who had died in the present war. They had the best view of the altar and officiating priests. The Osaka garrison has a very good band, and they play the peculiar music which is part of the Shinto rite in a way that makes you feel sad to the very tips of your toes. I was very much interested in Mrs. Takasaki, the governor's wife, with whom I have often worked at the harbor. She stood in rather a prominent position among us, and the tears simply poured down her face without her making the slightest effort at self-control, which in a Japanese woman means much more than the same behavior would in an American.

At lunch time it was the duty of the Volunteer Nurses' Society members to serve tea to the families of the dead soldiers, and it was very interesting to see Mrs. Takasaki go among the people asking them what relatives they had lost, and listening most sympathetically to their stories. Between the Shinto funeral and lunch there was an interesting parade of troops at which a very good view point was kindly seached out for me. Among the several thousand present I was the only foreigner. While we were eating our lunch in the booth set apart for us, the commanding general and his staff came to pay their respects to us and I was presented to him. I am always afraid of seeming forward when I meet Japanese gentlemen unless I am in my own house, for the utterly humble, meek manner of well born women here under such circumstances has impressed me greatly, and as you may imagine is rather out of the line of a woman with New England blood and training. But I do wish them to consider me a lady, so I say as little as I possibly can on all public occasions.

After lunch we went back to the tent, which during our absence had been converted from a Shinto shrine to a Buddhist temple, and the full Buddhist ritual was performed, the head of the Hongwanji temple in Kyoto coming down with several accompanying priests. There were thirteen priests in all, each dressed in beautiful silk of a different color, and the head gentleman's clothes were something gorgeous to behold. There was a very interesting exhibition of the method of defence at Port Arthur, and how it was overcome; the way they cut the wire entanglements, and hid the earth which the sappers threw up and so on. I shall always remember this as among the most interesting experiences of my life.

Missionary Letters

INDIA

In a letter from Madura, written August 15, Miss Helen Chandler tells of an unpleasant experience:—

You have no doubt heard through others that it is hard times here now as there has been no rain for so long. One result of this is that the thief caste men are very active, prowling about every night and stealing somewhere in town. Last week two of them paid us a visit. The school compound has

a wall, but it is not very high and an agile man could easily climb over it. The men came to the room where the school stores are kept, broke off the padlock and helped themselves to a bag of rice. This they deposited under a small tree near the wall and came back with another bag which they started to fill. Just at this time they were discovered because the cooks and girls whose turn it was to grind the curry stuffs went out as usual at three o'clock in the morning. They saw two men—one tall and one short—and two girls were struck by them. Our watchman in running to help was struck by

a stone and a stick. The men escaped, but the bag of rice which they had put under a tree had to be left behind in their sudden flight. Of course this created great excitement and brought the constables about to look into things, but the girls seemed to have quieted down now and the police as well. To tell the truth, I have little faith in the policemen who are not bribed. As we lost very little actually we have done no more than to report the matter at headquarters. People say that the police are often found hand-in-hand with the robbers, and sharing in their profits. Some of the constables are anxious to have a special man put on for the school, but I am not sure that we are not safer without him than with.

JAPAN

Miss Adelaide Daughaday tells us:—

The war has brought to the surface the very best of the Japanese character; has ennobled, broadened, and is purifying the nation. Critics say, "Japan feels she is on a stage playing to the wide world, and must sustain this attitude of wisdom, moderation, and magnanimity." Be it so, yet nevertheless what a marvelous moral advancement she has made that she can appreciate this high standard, and set it before the whole nation as something to be struggled for and persistently maintained. We are filled with admiration when we see her freedom from bitterness in this fight for her



MISS HELEN
CHANDLER

national existence, her willingness to forgive injuries, her humanity toward Russian prisoners, and sense of justice and moderation in all her demands. Our pride in her fine equipment, skill, bravery, and triumphs pales before the joy of seeing her grow great morally. Of course, her uninterrupted successes have caused some instances of badly "swelled heads," but such people form a very small, though noisy, minority. Foreign and Japanese Christian workers in hospitals, Y. M. C. A. men at the front, women's benevolent and patriotic associations are being used of God to accomplish wonders.



MISS DAUGHADAY

I will relate only two instances. A missionary lady who goes to a large hospital in Tokyo every day to comfort and teach the thousands of wounded soldiers there, was so very tired one day that she could only pass through many wards and quietly place a picture, printed hymn, Christian newspaper, or book on each bed. She felt that night she had done very little, and prayed that God would especially bless the weak efforts of that day. As there are fifty-two buildings included in the hospital, it was more than a week before she visited the same wards again. When she did so the recipient of a Christian temperance magazine she had given on that day was eagerly waiting for her. He said, "I have read your little book over and over, and it makes me want to become a Christian and a temperance man, but I do not know how. Please teach me." She carried him a New Testament and gave him daily instruction, and he gladly accepted the Truth. He told her while quietly lying there he had thought, "Why are the people of my village so very poor? Their farms are productive and they can find ready sale for their crops. I am sure it is their *sake* habit, and I want to go back and tell them so." A few weeks later he was sent to his home and the villagers thronged his house to hear about the war and his wounds, and, of course, he told them of these, but he especially utilized this opportunity to give them religious and temperance instruction. As a result of his teachings nearly every adult in that remote mountain village, in which Christianity had never been heard before, is now regularly studying the Bible, and there is now there a large, flourishing temperance society. He has rejoined his regiment in Manchuria, but his brother has become so enthusiastic that he is carrying on the good work, aided by Christian and temperance literature sent weekly by this missionary lady in Tokyo.

Lieutenant Imai last year received a wound in his left lung. He was brought to Tokyo and placed in the hospital. In an adjoining bed was an officer with a wound in each lung and considered a far more dangerous case than the lieutenant's, but to the surprise of all recovered far more quickly

than he, and was dismissed from the hospital more than a month earlier than Imai San. Lieutenant Imai asked the surgeon why this was so. The reply was, "On account of your bad habits. The other officer's blood is not poisoned by alcohol and tobacco as yours is." This gave him food for reflection, which was assisted by the teaching of a missionary worker who visited the hospital. He has now recovered, is a diligent student of the Bible, and a most outspoken temperance man. He holds meetings for his regiment to which he invites Japanese Christians and missionaries to give instruction, he himself teaching regularly. There have been great results. In his own company every soldier has signed the pledge, and Lieutenant Imai says he has the model company of the entire army.

TURKEY

Mrs. Raynolds, for more than thirty-five years a missionary of the Woman's Board in Turkey, has done an invaluable work among the orphans, many of whom were left destitute by the massacre of one parent or both.

About two hundred boys and girls have gone out from the orphanage, and some of them are continually wanting something which falls under the general heads of money or advice. The last three months it has been awful—entreaties from the hungry and cries for seed, and most wanting both seed and food. One day last week a whole village dumped themselves down in our premises begging for food and seed. It is a more than herculean task to feed and supply seed to a whole nation, and the worst is there is no prospect of anything better, and free help has the same demoralizing influence here that it has everywhere else.

Since I wrote the first sheet I have prepared twelve girls to be married, six of whom were engaged in the same time. I have also engaged three or four other couples, besides giving the mitten to three or four. And to cap the climax, our new pastor, who had been ten years in America, asked me to propose for him.

Last Saturday one girl left to be married, on Tuesday a second went, and to-morrow (Saturday) one of our girls is to be married to one of our boys. Both are graduates of our schools and members of our church and will be married by Dr. R. in our church, then coming back to our large boys' schoolroom where they will drink tea with one hundred of their friends. I spent an hour this morning explaining to the young man why I did not think it wise to provide cake for such a company, viz., wrong to use orphanage funds with a hundred more such weddings probable. I could not do it personally, and he ought not when he had his home to furnish, also a good example to the other scores of boys coming after him. I am glad to say he accepted my talk gracefully. Monday another girl goes. Then within a

month three others, two of whom are orphan couples and will be married by Dr. R. in the church, both Dr. R. and the young people desiring these marriages come off before we leave. The remainder of the twelve will go in the autumn months after the harvest is gathered in, when eatables are more abundant.

Again and again I am so sick of this work and want to get away from it, but it must be done and I know no one who would be more careful than I am in it. Miss Patrunky will have to take it up after I leave, and as the Germans are more and more absorbing our orphan work, I hope to pass it over to them eventually. There are pleasant features to this work. It is pleasant to have the confidence of these boys and girls, and I am more lenient than I should be did I not want them to feel that we fully sympathize with them in their love affairs and only desire their best good. I tell Dr. R. we cannot grow old in heart with all these young people confiding their love affairs to us.

These young people are not allowed to see each other alone except in our house and when I am in the house. It is not an altogether unpleasant experience to me when I suddenly and thoughtlessly run in upon them and find them praying together. Last week at the same hour I had two such couples in the house that I know prayed together before separating. It gives promise of more united lives and more Christian homes than have characterized the past. It is pleasing to see that more and more our young people and orphans are demanding or seeking Christian companions, and the fact of one being a true Christian determines the acceptance or rejection often. It is pleasant also to see our young Protestant men and women mingling together in a perfectly pure and simple manner. I doubt if anywhere is the influence of our Protestant work more seen than on the social and marriage customs of the people. In old times weddings, lasting from three to eight days, were nests of immorality—the sexes apart and conversation bad and suggestive of evil. All this has been much changed and boys and girls have something higher and better to think of.

AFRICA—ZULU MISSION.

Miss Martha Lindley writes June 9, 1905:—

It was a perfect winter day, May 24, neither warm nor cold, when the steamer *Bohemia* anchored in the Bay of Natal, and I landed joyfully on my native shore once more.

I was very fortunate in having had many opportunities to visit schools in the East. I wanted to compare notes, which I did, and I found out that we were not far behind any of them; in several cases I thought we were ahead of them. I had a very comfortable and prosperous time. The seas were

very peaceful. We landed first at Gibraltar. I saw the wonderful fortifications, but an earthquake could shake the Rock to the level of the sea. I visited an interesting school for soldiers' children. They looked very happy. Drinking to excess is the sin of this place. From Gibraltar to Naples, then from Naples to Athens, then Smyrna and Constantinople, Beirut, where I spent five days waiting for a steamer to take me to Haifa, but dear Mrs. Henry Jessup (an old friend of bygone days) made the time pass much too quickly. The college is a grand sight, and what a monument of the love of Christ's people to follow him in the work of redemption. I wanted to shout "praise God" at evening prayers. The students all dressed in a neat uniform, singing so beautifully, fit for angels' ears, made me feel as if the great day was not far off when there would be Christians enough to draw Christ down to come and reign over us. I had not the time in Constantinople to visit the college and schools there, which I regret very much. From Haifa I joined Dr. Kelso's party; he is an excellent land pilot. We visited Nazareth, Sea of Galilee and the ruins of Capernaum (which are mostly underground), Cana, etc. We spent part of a day and all night on Mt. Carmel. You must know all about the beautiful work of many blessed good women all through Syria. If I had time I would tell you about the schools for girls in Beirut, Nazareth and Jaffa, but I must hurry on my journey, happy to know how many women are to-day ministering to the Lord of their substance and strength. Mohammedanism is getting its foundation shaken, and light is streaking in through small cracks. Small seeds often make strong walls break down, and women are doing the most of the sowing of that seed that is going to break down these walls. They are doing a great deal in Jaffa and Jerusalem slowly and quietly. I was glad to meet the American consul's wife, and to find that I had met her in America. She has a name as one who helps in loving sympathy and helpfulness in mission work. She loves the Woman's Board. I hope Dr. Merrit will carry out his plan of taking his huge portfolio full of large fine photographs of all the historical and beautiful places in Palestine and Syria and Egypt to educate those in America who cannot have the privilege of visiting those places. It would, no doubt, make the Bible more lifelike and real to them. My Bible, too, has become a greater treasure to me. I was asked by the native pastor to give an address in church last Sunday. The dear people thanked me *very* heartily and many said "they would feel as if they had seen it all, with their own eyes, and they would read their Bibles more."

There is joy with the sweet pleasure of looking at hills and valleys that have not changed much, if any, since our Lord walked over them. I spent a fortnight in Egypt waiting for a steamer to bring me home. I used the

time to see what I could of the old world, but neither the old nor the new gave me any pleasure. The name of God was used on every occasion, when quarreling or fighting, beating donkeys or camels; or if any exclamation was needed, in rowing or driving, God's name was used.

The desert is a great sermon, and seemed to be a type of its history. They need a resurrection. I had a great pleasure in Cairo, meeting my dear sister on her way to America from Johannesburg. She had a large Bible class in Johannesburg; Jewesses and Gentiles of many creeds attended her class. Many wrote to thank her for having brought joy and peace into their lives. I do wish some of your believing Bible scholars would come to unfold the Bible to many of the heathen from other countries who come to this country, not to seek the "Pearl of Great Price," but only the gold in the earth.

I must tell you of a happy incident we heard of last week. A lady going to the Cape colony took her Zulu nurse girl with her on board the steamer. Three white men troubled the girl by their attentions; they were trying their best to lead her astray. One evening she felt as if she could bear it no longer, so she in a simple way began to tell them the story of Christ and what he had done for her. The result was, that one was deeply touched and tears rolled down his face. A great change took place. The other two did not trouble her again.

MICRONESIA.

A private letter from a woman trained in the Kusaie school to a former teacher:—

KUSAIE MWOT, CAROLINE ISLANDS, MICRONESIA,

May 19, 1905.

I am going to write you a few lines so that you may know that I always think of you. Would you like to know how we get along these days? All my children are in good health, also myself. I have a little girl born on last December, her name is Harriet, she is growing so fast and she is so cute.

On April 19th, '05. It was stormy on Kusaie and there were five people lost their life on that day. The wind blow so hard and it was raining so hard, and we hardly can walk around, all the houses were on the ground, the wind blows them all down and we have no house left. All the trees are withered and the cocoanut trees, if you were here you would surprise at the mountains, it doesn't look green but it looks like a bare ground. All the Kusaiens busy these days they try to built some new houses for them, they got no church also, so you see that they are going to have a hard time after the storm. We have no food also, there isn't any breadfruit tree left, they are all withered, so you see that we are going to have breadfruit after a long time. There isn't any good taro and banana they are all spoiled. We have a famine on Kusaie now.

The Girls' School building were all in pieces, the missionaries lost lots of their things. Miss Hoppin's pupils have no place, so that they went to Mr. Channon's place and live in his woodhouse, Mr. Channon's house is all right. The Gilbert Island scholars had their church service in that woodhouse, and the Marshall Island scholars have theirs in a native house on the wharf. Rev. Likiaksa is very weak these days. He was kept in a very small cottage on that stormy day. We were thankful for him because he was spare. I almost lost my little girl Harriet, after we lost our house we went to find a good place for my children in Kefwas' house, but the wind blows it down already, so you see it doesn't do any good, so we just stay right on the bare ground under the hard rain. We were in a pineapple garden, Harriet was wrapped up in a small mat and she just kept on crying and kick, I was so frightened for her. But we went and stay in Dr. Rife's work-house until the storm was over. It doesn't stormy all the whole day, but just a few hours and it was so hard. The Morning Star was in the Lee Harbor on that day, but she did get along all right. We were so thankful because we were all safe. After the storm Miss Hoppin took her scholars to leave them on Ponape, but Ponape is worse than Kusaie so that they came back again and stay with the Channons, but Mr. Channon and his pupils are going to do the tour on Gilbert Islands now, I suppose they are not going to come back again. My brother Kefwas is going to cook on the Morning Star. All the children and their father send their love to you.

Please excuse this poor letter I wish it will interest to you, I will try and write you a nice and longer one the next time if I have a chance.

KENEA PATARA.



Words from Dr. Morgan at the Northfield School for Mission Study

THE great enterprise of God is missions. The one business of the church is missions. All the failures of the church are due to neglect of this duty; the one cure for every ill of the church is new consecration to missionary endeavor. One longs to show to the uninterested the romance of missions, their splendid success, and our own tremendous responsibility. From chapter nine of the Book of Acts we have the beginning of the story of the gospel going forth from Jerusalem to the uttermost parts of the earth; and, oh, the tragedy of it, it has not reached them even yet!

All the final promises of Christ are connected with the commission, "Go ye, and teach all nations." We have no least right to the promise, "I am with you always," unless we are going or sending to the nations. Many of

us are like Simon Magus, we want the Spirit for selfish ends, to win admiration or popularity, or peace in our own souls. Unless the impulse be missionary, the desire for the Spirit is false and selfish. We can appropriate the power of the Spirit only as we abandon ourselves to the purpose of the Spirit—always the missionary purpose. The missionary purpose is the greatest power to heal the dissensions in the church.

The little we can do is part of the great all. We can do so very little, yet we may share the great power. Begin to do what we cannot do, and power will come. Ask the practical question what to do and the Spirit will answer. The church forgets that the promises depend on obedience to the great commission, that the power is given only for the purpose. The function of the disciple, of the church, is to reveal the truth in Jesus Christ.

The day of Pentecost is not over. It is as long as the day of grace. This is the day of Pentecost and it has hardly yet reached its meridian splendor. The Spirit came like a rushing, mighty wind and like a fire. Some churches have not even the gentlest breeze; they are more like ice houses than like fire chambers. When filled with the Christ spirit we shall see the world as Jesus sees it; we shall hear its sobs of agony as Jesus hears; we shall feel its woe as Jesus feels it.

In the church Jesus gained his body, the voices to preach, the feet to go to the uttermost parts. This should shame us and inspire us. Shall I take his body and prostitute it to anything less than his work, which is to seek and save the lost? The dark places are still waiting because Christ's body, the church, is not at his disposal for his work, and he must wait for men to run his errands.

The disciples waited for Pentecost, but the Spirit has come, and we have no business waiting. The man who is of use is he who sees and does the next thing. God never works miracles to make up for indolence, in the church or in anybody. Barnabas sold his land and invested the proceeds in Christian service. Later, Luke tells us what his dividends were. He was filled with the Holy Spirit and with faith. Good dividends, those. God always overrules human failures for the purpose of his love. Missionary work is doing what Christ does because he is dwelling in us. Because the twelve were not true God finds another and sets him in finer than apostolic succession—in Christly succession, in missionary purpose and life.

The great missionary passion is not love of heathen, it is love of Christ. The church fails by too much policy, regard of human opinion, fear of men. Our business is to witness, to be out, to be on, eager, hot, passionate, restless witnesses. The gospel is not merely for the hereafter, but for here and now; not to bring men to God's home only, but to bring his kingdom here.

JUNIOR WORK

EVANGELISTIC

MEDICAL

EDUCATIONAL

Helps for Leaders

NOTICE.—As announced in the December number of *LIFE AND LIGHT*, the Committee on Young People's Work calls for an exhibit of material prepared by our young women's and children's societies. For the best article sent from the young women, the prize offered is a colored Japanese photograph, framed; for the children, the prize will be a Chinese or Japanese toy. Let every society send some contribution to this exhibit.

PROPAGATING OUR RELIGION

BY HELEN BARNETSON CALDER

"If my religion is wrong, I am bound to change it; if it is right, I am bound to propagate it."

The religion of those who have caught the world vision of Jesus Christ is no longer provincial, but world embracing. They are met on every side by those who imply by word or life that their religion is wrong, but as they study more deeply the life teachings of their Master and compare that life with the self-centered ones which challenge their religion, they know that they are on the right track. That they may more perfectly follow the life which they study and admire, they should declare with conviction, "Since our religion is right, we are bound to propagate it." It must be propagated in the uttermost parts of the earth, and it must also be propagated here at home, where life without the far look is most utterly selfish, until all who have not seen the vision shall admit, "Since our religion is wrong, we are bound to change it."

Carlyle says that "man is emphatically a proselytizing creature," and as the new truth implied in a belief in foreign missions burns within us, we ask ourselves, in the language of Carlyle, "How can this truth be brought home to the business and bosoms of our young people in equal need thereof?" We are confronted by the fact that though this religion of world-wide sympathies brings to its possessors all real good, thousands of our young women do not know its first principles. A conscientious propagation of our religion will change this condition of things, and the young women will unite with us in this great work.

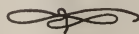
In the first place we must always have that burning enthusiasm that shall make itself felt whenever we meet them, and the fire will spread. Whining

prayers, long faces, and sad tones will never win recruits. Personal effort counts for much, and the persistent personal appeal will win in the end; but we need also the inspiration of numbers in propagating our religion among young women.

If some friend of young women, the trustee of a beautiful home, will open her home for an afternoon, sending out personal invitations, the parlor conference is a possibility. This method of arousing interest has been successfully tried, and might also win the young women in other places. Such a conference should be carefully and prayerfully planned, the right speaker being secured to meet the girls, and to present to them the appeal of this great work for young life. Plans should be made in advance for following up the meeting with some definite organization. At the conference a devotional service should be part of the program, and if there is music, it should be in harmony with the spirit of the gathering. Several churches in one vicinity might unite for a parlor conference or rally, thereby securing a better program, and possibly a greater enthusiasm. These meetings should have the very definite aim of uniting the young women, as auxiliaries of our Branches, in the systematic study and prayerful support of missions.

One of the great difficulties in such propagation of our work is the lack of leaders for any new societies that may be organized. Let us not admit that this difficulty is unsurmountable until we have prayed earnestly for guidance in the choice and training of a leader, being ready to do all that God shows us in answer to our prayers.

May we realize anew the demand which our missionary religion makes upon us for its propagation among our young women, and may our zeal in proselytizing be as great, or rather greater, than that of the leaders of the hosts of sin, of whom we read, "They sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall."



Friends in Council

ALL our Branches are members of the one vine, and every worker in each one is interested in the experiences of every other, so we condense here interesting facts and helpful suggestions brought out at the delegates' meeting at the thirty-eighth annual meeting held in Boston, November 7.

Andover and Woburn Branch tells of twenty-two senior auxiliaries and mission study classes following the course of United Study, in place of six-

teen last year, with "more women interested, more little children drawn in, more girls and even boys in the study classes, and, as a legitimate result, more money in the treasury."

Barnstable Branch reports some encouraging things, and some they would wish to see changed. Interest in missions seems on the whole to be growing on the Cape, although some of the older members are called hence by death, and some of the younger are removing to new homes so that some auxiliaries are weakened.

The shadow of a great loss has fallen upon Berkshire Branch during the past year in the going hence of Miss Maria P. Hulbert, for thirteen years their corresponding secretary. The Branch is raising a fund "to establish a Maria P. Hulbert scholarship as a perpetual memorial of her."

In reviewing its thirty years of life, Eastern Connecticut finds much cause for thanksgiving, and the total of its gifts to the treasury, the only total that can be reckoned in figures, is hope-inspiring. "The past year has been one of blessing, but we are not satisfied. Much that we long to see accomplished is still undone. But we shall press on to the good day of greater things and better service."

Eastern Maine tells of losses by death, and of success in work among the young, adding, "the young are the hope of the church." Increased use of mission study text-books gives promise of larger gifts and more efficient work in coming years.

Essex North Branch holds the fine ideal that the Woman's Board shall have the loyal and intelligent support of every woman and girl in her churches. They plan to give a beautiful memorial to their late president, Miss Susan N. Brown, by raising \$100 extra annually to provide scholarships in the Kusaie girls' school.

Essex South Branch tells of loss and gain, of earnest work in United Study in many auxiliaries and an advance in real knowledge. As age or death take away the older workers, they realize strongly the need of enlisting the young women and children, and make continual efforts to that end.

Franklin County tells of financial advance and that fully one half the auxiliaries have study classes, with excellent results, and in addition several clubs are studying missions.

Hampshire County brings much sunshine, but also discouragements in "scattered membership, the lack of enthusiasm, occasional dull meetings" in country towns. They find special pride and hope in study classes for boys as well as girls, "the interest of one active circle in the famine orphans of India being greatly stimulated by occasional practice in baseball."

In Hartford Branch we find about half of the auxiliaries following the United Study course, with fine papers prepared, and a slight increase of the regular contributions to the treasury.

Middlesex Branch is happy in having raised a little more money than the amount assigned and reports a year of unusual prosperity. Mrs. Cook, for ten years their president, has resigned that office, and Mrs. Bigelow, for the same time treasurer of the Branch, succeeds her.

The testimony of New Hampshire Branch is of generally increased interest and attendance, due to the use of United Study lessons, to yearly programs carefully prepared at the beginning of the year, to definite consideration of current events in missions at every meeting, and to the meetings taking the form of parlor gatherings; the social element rendering them more attractive.

New Haven tells of upward striving and dwells on the important work of the collectors, their methods and their motives, reminding us of the enthusiasm with which similar work was done for the country in the days of our Civil War. The report also emphasizes the need of proportionate giving of time as well as of money.

New York Branch speaks of growth at home, the auxiliaries numbering one thousand more women than three years ago, and the interest in mission study proportionately increased. Mrs. Packard, for twelve years the president, has removed to Connecticut, and Mrs. N. D. Hillis has taken the office. Norfolk and Pilgrim speaks of change in officers, and of the effort of the new secretary for junior work to carry out the plan formed by her predecessor, "to appoint in every auxiliary a woman to have oversight of all junior missionary organizations in her church, Christian Endeavor Societies, Sabbath School, mission clubs and bands, even to cradle rolls, and to keep all in touch with each other."

North Middlesex Branch seems to be nearing the ideal in one respect at least, for the report says, "Our missionary afternoons compare very favorably with sessions of our woman's club, while they possess the far higher motive of working for the Master in efforts for the needy members of his family."

Old Colony Branch lays much emphasis on the importance of the executive meetings, where "the members plan, discuss, counsel and advise as to the best methods for the carrying on successfully of the work given us to do. In these meetings lie our power." Encouragement, also, lies in the fact that sometimes when the auxiliaries are weak and discouraged, the young people are hard at work.

Philadelphia Branch mourns its great loss in the death of the Northern Home Secretary, Miss Mabel Brown, whose loving presence and wise

counsel are sadly missed. They rejoice, however, in new auxiliaries, and the largest amount in the treasury of the whole history of the Branch.

Rhode Island Branch has also been afflicted in the death of some of its workers and the serious illness of its president. It has issued an attractive pamphlet containing detailed accounts of all its pledged work, and giving the biography of its missionaries.

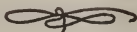
The word from Springfield Branch is particularly cheering, the secretary writing, "We feel that our work was never so nearly what we wish as now, though so much remains to be done, and we face the new year with fresh courage and enthusiasm. Two suggestions may be useful to other Branches: an especial effort was made to realize the duties and privileges of life membership, and a memorial roll has been formed, honoring the memory of departed friends by contributing to the cause which they loved."

In telling of a year of progress in several ways, Suffolk Branch report speaks particularly of a useful all day conference, in which the auxiliary officers and wives of city pastors were the guests of the executive committee. Lists of practical and suggestive questions were treated in brief papers, followed by general discussion, and better methods of home work will probably result from this helpful gathering.

The secretary of the Vermont Branch pays loving tribute to the memory of a vice president, who met an instantaneous death by accident last winter, and to Mrs. T. M. Howard, who on account of delicate health resigns her post as treasurer after twenty-three years of service. She tells also of much to encourage, of faithful study, of growth in numbers and attendance at auxiliary meetings, and hopeful condition over the somewhat scattered field.

Western Maine speaks of a peril which is well nigh universal, "the tendency to lose sight of the importance of the work on the foreign field in the pressure of increasing demands for local and home work. More emphasis must be placed on foreign work, that it be not crowded to the rear in the general advance to a broader altruism."

Worcester County Branch tells of vigorous work among the children in about half of her churches, but deploras the fact that good leaders are lacking. Some new methods have wakened new interest and the United Study has proved helpful.



"If we at home expect missionaries, as our representatives in the missionary fields, to conduct their warfare with heroism, surely they may reasonably expect us, as their representatives at home, to support them with generosity! . . . Let us not allow all the holy chivalry and self-sacrifice to be on their side! We hope to participate in the triumph, let us therefore take an honorable part in the burden!"

OUR WORK AT HOME

Our Daily Prayer in January .

WHAT better way to begin the year than by prayer for the coming of the kingdom? What better way to fill the days than in work to hasten that coming?

We find in the Zulu mission 31 missionaries, 10 of them single women, 25 native preachers, and 512 other native helpers. Of the 22 churches 21 are entirely self-supporting, and the names of 4,353 members stand on their rolls, 321 having confessed Christ during the last year. The pupils in the 34 Sunday schools number 2,164, and the whole number under daily instruction is 2,834.

Mrs. Bridgman, in addition to other cares, spends much time in translating religions and other useful literature into the Zulu language. Those who learn to read in our schools must have good books supplied to them or that accomplishment brings harm, not good.

Mrs. Cowles, at Hillcrest, on the highlands, twenty-five miles from Durban, finds work among the natives on our out-stations there, holding meetings and visiting in the homes. Little Ruth's prolonged illness, necessitating her being sent to America in a final search for health, has been a severe strain on Mrs. Cowles, and she and the little daughter need our prayers in this hard separation. Mrs. Bridgman is now at home on furlough.

Mrs. Ransom helps in the church work, and teaches Bible classes for the wives of the theological students. Miss Clark is in this country on furlough.

Mrs. Dorward still continues her sunrise prayer meeting on Tuesdays for the women of the station, where these mothers receive blessing and inspiration for the work of the week. Little Florence takes much of Mrs. Dorward's time and strength, and Mrs. Dorward is very frail and weak, unable to do much outside of the home.

Mrs. Le Roy has her two little girls, three and two years, and a constant stream of visitors to entertain at Jubilee Hall. This year she is teaching classes in the school three hours every morning, in addition to the oversight of the dormitory and culinary departments of the school.

Miss Pixley has helped daily in the primary department of Inanda Seminary. Inanda Seminary is a beehive of about one hundred and thirty girls; and Mrs. Edwards, the first missionary sent out by the Woman's Board, is still

able to supervise the outdoor work of the girls. Excellent crops give testimony to the thoroughness and skill of her care. Miss Phelps is now at the head of the school, and Miss Price is her most helpful and sympathetic associate. Miss Clarke is an efficient assistant.

Mrs. Taylor is assistant secretary of the mission, helping her husband with much of his desk work. She has classes in sewing and methods of home-keeping for the wives of the theological students.

Mrs. Bunker, in the new home at Beira, has her hands full with the care and teaching of her five children. She finds time to help Mr. Bunker in the evening school for natives and half castes.

Mrs. McCord, in Durban, has four little ones, and helps her husband, the doctor, in dispensary and hospital work.

Mrs. Goodenough is greatly interested in a "Christian Home," which she has just opened for destitute European women in need of material and spiritual help. There have been gratifying results already.

Mrs. Wilcox, at Ifafa, has the care of her three lively boys, and visiting and meetings among the women of the church and station.

Miss Lindley, born into a missionary home in South Africa, has recently returned from a sojourn in America and a letter on page 18 tells something of her experiences *en route*. Miss Ireland, also of missionary parentage, helps in the oversight of kraal schools.

Miss Frost takes a large share of the responsibility at Umzumbe Home, a school of about one hundred and forty pupils. Mrs. Malcolm, who had been its head for eight years, has come to Scotland for furlough, and Miss Smith now takes the arduous position.

The American Board has in its Japan Mission eleven stations, with 24 ordained missionaries, one of them a physician, 23 wives and 22 single women. We find in the empire 99 Congregational churches, 54 of which are self-supporting, with a total membership of 11,900. During 1904, 1,033 joined these churches by confession of faith, and 7,876 pupils are enrolled in the Sunday schools. "Need and opportunity" are the two words that represent the present condition in Japan.

Mrs. Greene, who is a mother to the mission, does much good by social contact with Japanese girls, and is busied also with Sunday school work. She has been able to make her music a great factor in service.

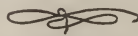
Mrs. Learned's chief work is perhaps the Imadegawa kindergarten, and this leads on to many openings—English and cooking classes, calls in many homes, mothers' meetings, Sunday school. As wife of the dean of the Doshisha, too, she finds many opportunities for touching the students with help. Miss Learned is a teacher in the Doshisha. Mrs. Cary devotes much

time and strength to the arduous and very useful work of touring in outside towns and villages.

Mrs. Davis remains in this country a while to care for her children in school, though her husband has returned to Japan. The work of the twenty-six Bible women is not to be reckoned in figures, but is most important. Mrs. Gordon's main work is caring for her kindergarten; and Gordon House, her home, and a memorial to her husband, is the center of much religious work. Mrs. Dinning, caring for home and baby, is a light in the station in musical and social ways. Mrs. Bell is detained in this country by delicate health.

Mrs. Bartlett adds to the care of her four sons work in Sunday school with other children, many calls, and much that is truly evangelistic.

Miss Barrows shares with Miss Talcott the care of the Woman's Bible School, a school whose influence goes all over the empire. The failing health of Dr. Holbrook has compelled her to relinquish her work and to return to this country. Mrs. Atkinson is far from strong, but she is able to give help to many within the walls of her home. Miss Cozad is a teacher in the Bible Woman's School. Miss Searle is the principal of Kobe College, a school with nearly two hundred pupils. Miss Torrey, the music teacher, helps also in much directly Christian work in the college. Miss Hoyt and Miss De Forest are both teachers in the college, and Mrs. Amanda Walker has recently joined the corps of instructors. Mrs. Allchin's work beyond the care of her home is chiefly musical. Mrs. Taylor is with her children at Oberlin. During the war Miss Daniels has added to her usual evangelistic work much service to the sick and wounded soldiers. These men return to homes all over the empire, and carry with them seeds of gospel truth and memories of Christian kindness showed to them by strangers. Such sowing will surely bring its harvest.



Suggestions for Auxiliary Meetings

TOPIC FOR FEBRUARY

WEST AFRICA—CHAPTER III OF "CHRISTUS LIBERATOR"

ONE member may give a three minute talk on the geography of the West Coast, speaking of its climate, vegetation, rivers, natural productions—vegetable and mineral. Another may tell of the natives, their form of government, their customs, clothing, occupations and religions. Another will explain the political conditions to-day, as shown by the colored map in our book. Then we shall be ready to appreciate a little the work of missionaries in this fatal spot, a work of which *Christus Liberator* gives the condensed account. A striking contrast, which is in some ways a parallel, may be given between the life and work of Samuel Crowther, in early life

a slave, who died a bishop, and that of Phillips Brooks. The unspeakable horrors of the slave ships on the Atlantic must not be passed by, and the article on page 9 of this number gives the story of the struggle for its abolition.

We should not close the meeting without a realizing and humiliating sense that for two of the greatest evils which have cursed this part of Africa—rum and slavery—America has been largely responsible. Does it not devolve on us to make doubly sure that we share with those poor people the gospel that is the light of the world?

We may join in closing in the following prayer for Africa, written by Mrs. S. B. Capron:—

Prayer hearing and prayer answering God! Hear our prayer for Africa and its many peoples. Bless those who have come to know thee, and bless those who have led them into the life, light and love that comes from the knowledge of thyself.

Fill our hearts with thine own compassion for the vast necessities of its races. Bless all ministries which seek their salvation from ignorance of thy great love for all thy creatures. Lift the lands of that great continent into the light of thy grace, and may all burdened souls find thee, and praise to thee sound from shore to shore. Amen.



Mrs. Susan M. Schneider

DIED AT AUBURNDALE, NOVEMBER 25, 1905

THE happy, sunny-faced pilgrim is at home. Her feet had not grown heavy nor her heart sad. Only for a few weeks did she seem like a bird imprisoned, then her spirit burst the bars and flew away.

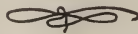
Mrs. Schneider was born in Framingham, Mass., and began her work in the foreign field in 1858 as the wife of Dr. Benjamin Schneider, missionary in Aintab, Turkey, whose first wife was her sister. Those who knew her there, and those who followed her, knew that her love was of the kind that "never faileth," her singleness of purpose absolute, and her devotion perhaps never surpassed. After ten years in Aintab and four in Brousa they came to this country in 1872 on account of Dr. Schneider's health. In 1874 an urgent call for his help in the theological seminary at Marsovan led them there, and it proved to be Dr. Schneider's last work in Turkey; his health was failing continually, and they remained only a year. But in that time a Sunday school had grown up in Mrs. Schneider's house that was a revelation to workers of long experience, and developed into a "social settlement" where the name had never been heard. Her house belonged to the people, and one room after another was thrown open until the attendance exceeded two hundred. Her part was to draw the people; the teaching was mostly in the hands of pupils from the mission schools whom she called to her aid after she had gathered the crowd. How she did it no one knew, but her

secret seems to have been told by the Armenian pastor at her funeral,—“She was love.” She went up and down the street leading to the mission premises, dropping into the houses, perhaps with a bit of sewing, always with a beaming face, and her easy informality and neighborly interest swept away prejudice, melted hardness and softened rude manners. The street that had been so disagreeable to pass through by reason of the bad behavior of its inhabitants was transformed through the regard developed for “Shushan Madama.”*

A long and painful illness terminated in Dr. Schneider’s death in Boston in 1877. A little more than two years later Mrs. Schneider was again on her way to Turkey, accompanied by Miss Gleason, to engage in city mission work in Constantinople. After months of discouragement and laborious effort to make an opening for it she inaugurated in her “own hired house” the well known work in Gedik Pasha. Its growth was phenomenal, and now, after twenty-five years, it continues a prominent feature of mission activities at the capital.

After six years Mrs. Schneider’s need of rest compelled her return to America, and since then she has spent her winters in Boston, where she has kept in touch with the missionary world, especially befriending the Armenians in the city. She was also busy in soliciting gifts, circulating literature and going on endless self-imposed errands for missionary purposes. It is hard to realize that she will no more come tripping into the Board Rooms and out again, always on the wing. Home-coming missionaries will miss her welcome and those departing her Godspeed. At her funeral, in the chapel of the Auburndale church, there were present those who had been associated with her in Aintab, Marsovan and Constantinople, and also many Armenians.

F. E. W.



Book Notices

Pastor Hsi of North China. By Mrs. Howard Taylor (née Geraldine Guinness). Published by Revell Company. Pp. 398. Price, \$1.

The first edition of this book appeared in December, 1903. It was reprinted four times in 1904 and twice in 1905, and thirty thousand copies are now in circulation.

The dedication reads: “To our beloved father, the Rev. J. Hudson Taylor, whose life of missionary devotion is his children’s precious heritage, as his love and prayers have ever been their benediction.”

The story of one of China’s Christians is written in the intense, pictorial,

* Shushan, Susan; Madama, the title given to a married missionary woman.

sympathetic way which give Geraldine Guinness Taylor's spoken and written words such power. Among the numerous illustrations which enrich the volume we are glad to see the picture of D. E. Hoste, who, after ten years as missionary in China, is now the general director of the China Inland Mission. He also writes rather an elaborate Introduction, which makes us somewhat acquainted with the spirit of the new leader of so important an organization. In Robert F. Horton's *The Bible a Missionary Book*, spoken of with such warm approval by Dr. Patton in his address at the Woman's Board Annual in Boston, Dr. Horton alludes to "that wonderful book, *Pastor Hsi*." He quotes the anecdote given in this volume of "an old Chinese woman who shrank from baptism, though she was clearly a believer. She gave as a reason that she could not be a Christian; that to be a Christian meant to go into all the world and preach the gospel to every creature; and though she spoke of Christ to all she could, she was too old to go into all the world."

Dr. Horton adds to this touching instance of literal interpretation: "What a joy it must have been to explain to that fervent soul, and then to receive her into the fold. She had rightly understood the meaning of Christianity and the gospel." What would be the surprise of this conscientious Chinese disciple to learn that there are members of Christian churches in Christian America who feel no call to go, and not the slightest interest in those who do go.

Pastor Hsi's life of self-denial and entire devotion to the Master cannot be read without heart-searching and often self-condemnation.

Daybreak in the Dark Continent. By Wilson S. Naylor. Published by the American Board. Pp. 315. Price, cloth, 50 cents; paper, 35 cents.

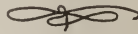
As Dr. De Forest's book on Japan, called *Sunrise in the Sunrise Kingdom*, was considered an almost indispensable companion volume to Dr. Griffis' *Dux Christus* in our study of Japan last year, so this book, prepared under the auspices of the Young People's Missionary Movement, will be helpful in our study of Africa. Bishop Hartzell, who writes the introductory note, speaks of Professor Naylor as "exceptionally well qualified to write on Africa."

For a year he was Bishop Hartzell's traveling companion in the Dark Continent, where before and after that time he made extensive research. The author, in his own "Personal Word," says that "everything that does not have a definite and vital relation to the present day African is subordinated or eliminated," and it is religious Africa that is the perspective of the book.

One cannot help feeling personally attracted to the author by the grateful

and appreciative reference he makes to his wife in the closing paragraph of the foreword. The illustrations are not numerous, but they are effective and unhackneyed. The three maps are of special value. One is a relief map, and another shows the distribution of religions, and a third is a contrasting map between the Africa of 1805 and a century later—1905. The appendices are also fine, giving chronological and statistical tables, bibliography, specimens of Bible translations into African dialects, and an index. The book is admirably arranged with marginal sub-titles, and whoever is planning to make Africa the mission study the coming year cannot well afford to do without it.

G. H. C.



Sidelights from Periodicals

“The Modern Conception of Foreign Missions,” an article in *The Outlook* for November 4, by Rev. Sidney L. Gulick, D.D., should be read by all who are not familiar with the sociological point of view of present-day missions.

JAPAN.—News from Japan is not yet exhausted. Dr. De Forest, in the *Independent* for October 5, writes of “Liaoyang.” The article is illustrated and is very interesting. “The Sword of Peace in Japan,” by George Kennan (*Outlook*, October 14), describes the reception of the news of the treaty of Portsmouth. “Japan’s Commercial Aspirations,” is the title of an article in *The North American Review* for November, while an account of the art of the country is found in *The Outlook* for October 28, entitled “Japanese Pictures.”

A series of articles on Korea by George Kennan may be found in *The Outlook*, the first two under date of October 7 and 21, November 11 and 18.

INDIA.—“England’s Strength in Asia,” in *The Fortnightly* for October, is a serious discussion of present conditions. An illustrated article on “The Sacred Animals of India” is found in *Everybody’s Magazine* for November.

AFRICA.—A series of articles on “The New Slave Trade” has been appearing in *Harper’s*, beginning with the August number. Owing to the character of the author, Henry W. Nevinson, the explorer, and the startling revelations which he makes, the articles deserve attention.

FRANCE.—*The Cosmopolitan* for November prints two views of “The Separation of Church and State in France”—one that of the government, the other that of a conservative. These give in brief the attitude of the two sides, and are a valuable summary.

E. E. P.

HOLDING OUR GAINS.—Yesterday's gain cannot be reckoned as part of to-day's credit. It is little credit to us to do to-day as well as we did yesterday. We must do better, or confess failure. The only way to "hold a gain" is to beat it. A live business house recognizes the necessity of doing this, not merely if it would grow, but if it would continue to live. Unless it is growing, year by year, the day will come when, on that account, the business must die. It is not enough to say that because this month last year showed marked gain, we shall do well if we equal that this year. We can only equal the past by improving upon it.—*Sunday School Times.*



Woman's Board of Missions

Receipts from October 18 to November 13, 1905.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor, Belfast, Aux., Miss E. Pond, 5; Machias, Aux., 25.25; Norridgewock, Aux., 5; Waldoboro, Aux., 5.50. 40 75

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Kennebunkport, Mrs. Gilman Wells, 1; Minot, Center Ch., Aux., 19; Portland, State St. Ch., Aux., 32.26, A Friend, 20. Less expenses, 2.89, 69 37

Total, 110 12

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord, Bath, Aux., 8; Center Harbor, Aux., 6.27; East Derry, First Ch., Aux., 7; Fitzwilliam, Woman's Miss'y Soc., 5; Goffstown, Aux. (with prev. contri. to const. L. M. Mrs. Frank T. Moore), 1.10; Hampstead, Aux., 12; Jaffrey, C. E. Soc., 1; Laconia, Friends, 5; Orford, Busy Bees, 2.53; Pembroke, Aux., 2; Plainfield, Mrs. S. R. Baker, 5; Sanbornton, Aux. 5; Stewartstown, Miss Sarah Converse, 3; Temple, Willing Workers, 20; Tilton, Aux., 5; Webster, Aux., 5, 92 90

VERMONT.

Milton.—Junior Club, 3 00
Vermont Branch.—Mrs. C. H. Stevens, Treas., St. Johnsbury, Bellows Falls, Jr. C. E. Soc., 2.81; Brattleboro, Miss Clara A. Clapp, 1; Burlington, College St. Ch., 10; Franklin (Th. Off., 7.80), 8.95; Hardwick, East, Th. Off., 12; Rutland, 30.70; St. Johnsbury, North Ch., 23.69, South Ch., Th. Off., 91.25; Vergennes, C. E. Soc., 15, 195 40

Total, 198 40

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., Reading, Andover, Chapel Ch., Sunbeams, 14, West Ch., Woman's M. C., 10; Dracut,

Cong. Ch., C. E. Soc., 3; Lawrence, United Cong. Ch., 13, C. R., 4; Lexington, 60; Lowell (with prev. contri. to const. L. M's Miss Elsie Bixby, Mrs. Frank Hoyt, Mrs. Thomas Durning, Mrs. Emma L. Cutler); Malden, A Friend, 10, Off. at Branch Meeting, 10.01; Stoneham (with prev. contri. to const. L. M. Mrs. Lina R. Deming); Winchester, Miss'n Union, 75, 199 01

Berkshire Branch.—Mrs. Charles E. West, Treas., 123 South St., Pittsfield. Two Friends, 250; Adams, Aux., 12.20; Hinsdale, Aux. (Th. Off., 11.38), 29.57; Housatonic, Aux., 18.05; North Adams, Aux., 40; Stockbridge, Aux., 14.81. Less expenses, 5.70, 358 93

Boston.—Off. at Annual Meeting of the Board, 325 28

Essex South Branch.—Miss Nannie L. Odell, Treas., Beverly, Hamilton, Light Bearers, 2 00

Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas., 18 Congress St., Greenfield. Conway, Prim. S. S., 1.63; Montague, Aux., 8.40; Miller's Falls, A Friend, 30 cts.; Northfield, Aux., 32; Shelburne, Aux., 15.05; South Deerfield, Aux., 11.25; Sunderland, Aux., 4, 72 63

Lexington.—Hancock Ch., Children's Dept. S. S., 10, Mrs. C. C. Goodwin, 20, 30 00

Middlesex Branch.—Miss Mary E. Goodnow, Treas., South Sudbury, Framingham, Aux., 2.92; Framingham, South, Jr. M. C., 12, C. R., 36 cts.; Hopkinton, C. E. Soc., 5; Marlboro, Aux., 7; Natick, Aux., 15; Natick, South, Coll. at Annual Meeting, 17; Saxtonville, Aux., 15, 74 28

Milton.—A Friend, 100 00

Norfolk and Pigrim Branch.—Miss Abbie L. Loud, Treas., Lock Box, 53, Weymouth, Braintree, Aux., 12.81; Brockton, Porter Ch., Jr. Aux., 15; Cohasset, Second Cong. Ch., Aux. (Th. Off., 15), 27; Hanover, Aux., 7; Marshfield, Aux., 18.11; Randolph, Aux., Th. Off., 31.60; Rockland, Prim. and Jr. Depts. S. S., 2 85; Weymouth and Braintree, Union Ch., Aux., 2; Weymouth, East, 23.50, 139 87

North Middlesex Branch.—Mrs. B. A.

Willmott, Treas., Townsend. Concord, Aux., 9.65, Mary Shepard Watchers, 1; Westford, Five Ladies, 25, C. E. Soc., 10,	45 65
<i>South Hadley.</i> —Mt. Holyoke College, Y. W. C. A., a Friend,	40 00
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Chicopee, Third Ch., Prim. Dept. S. S., 1; Holyoke, First Ch., Prim. Dept. S. S., 2.50; Mittineague, C. R., 4.50; North Wilbraham, Aux., 5, Mr. Herbert Miller, 5; Springfield, Park Ch., Aux., 12, South Ch., Dr. D. F. Atwater (to const L. M. Mrs. D. F. Atwater), 25,	55 00
<i>Suffolk Branch.</i> —Miss Mary L. Pelkey, Treas., 30 Mt. Pleasant St., North Cambridge. A Friend, 50 cts.; Allston, Aux., 69.43, Mrs. Shapleigh's S. S. Class, 1; Brighton, Jr. C. E. Soc., 15; Cambridge, Pilgrim Ch., Aux., 5, Prospect St. Ch., Aux., 50; Dedham, Aux., 43.50; Dorchester, Romsey Ch., Jr. C. E. Soc., 5; Faneuil, Jr. C. E. Soc., 1; Franklin, Mary Warfield Miss'y Soc., 21; Jamaica Plain, Boylston Ch., Aux., 17.47, C. R., 7.88; Mansfield, Aux., 10; Mattapan, Aux., 3; Medway, Village Ch., Aux., 52; Newton Highlands, Aux., 29.45, C. R., 18.65; Roxbury, Walnut Ave. Ch., Aux. (Th. Off., 42.60), 104.35, Miss Helen F. Aldrich (to const. L. M. Mrs. Katharine H. Upton), 25, Prim. Dept. S. S., 10; Waltham, Aux. (Th. Off., 29.65), 40; Wellesley Hills, Aux., 32,	561 23
<i>Worcester Co. Branch.</i> —Mrs. Theodore Nye, Treas., 15 Berkshire St., Worcester. Mrs. Martha D. Tucker (Redlands, Cal.) 1; Blackstone, Aux., 5, C. E. Soc., 5; Brookfield, Mrs. George W. Johnson, 10; Hubbardston, Aux., 24; Lancaster, Aux., 25.50; Princeton, Aux., 65.05; Mountain Climbers, 8.50; Royalston, Aux., 26.40; Sutton, Aux., 10; West Brookfield, Aux., 9.18; Westminster, Aux., 36.50; Whitinsville, Aux., 1, Extra-Cent-a-Day Band, 15.50; Worcester Greendale, People's Ch., Aux., 5, Lake View Benev. Soc., 1.50, Park Ch., Aux., 74 cts., Extra-Cent-a-Day Band, 5, Piedmont Ch., C. R., 30, Plymouth Ch., Aux., 14.26,	299 13
Total,	2,303 01
CONNECTICUT.	
A Friend,	1 00
<i>Eastern Conn. Branch.</i> —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Chaplin (with prev. contri. to const. L. M. Mrs. Andrew J. Small); Danielson, Aux., Th. Off., 42.39; Hampton, Aux. (with prev. contri. to const. L. M. Mrs. Christiana E. Utley), 1.50; Jewett City, Aux., Th. Off., 3; New London, First Ch., Ransom Recruits, 2; North Woodstock, Aux., Th. Off., 13.60; Norwich, Park Ch., S. S., 20; Woodstock, C. R., 2.75,	85 24
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Berlin, M. C., 7; Columbia, Aux., 2; Farmington, Aux., 16; Granby, Aux., 42.28; Hartford, South Ch., Aux., 43; New Britain, First Ch., Jr. C. E. Soc., 7; Newington, Cheerful Givers M. C., 25; Plainville, Aux., Th. Off. (to const. L. M. Mrs. Mary Hemingway Webster), 25; Simsbury, Aux., 1,	168 28
<i>New Haven Branch.</i> —Miss Julia Twining, Treas., 314 Prospect St., New Haven. A Friend, 384; Bridgeport, South Ch., Aux., 130.79; Bethlehem, Jr. C. E. Soc., 7.05; Black Rock, C. E. Soc., 10; Canaan, Y. L., 25; Cromwell, C. E. Soc., 20; Greenwich, Aux., 30, M. C., 12.45; Litchfield, A Friend, 5; Meriden, First Ch., Aux. (250 of wh. to const. L. M's Mrs. F. W. Hazen, Mrs. E. B. Everitt, Mrs. F. W. Miner, Mrs. L. C. Hinman, Mrs. C. H. Pinks, Mrs. Byron Gardiner, Mrs. A. B. Savage, Mrs. J. W. Soule, Mrs. R. M. Cady, Miss Edith Macy), 300; Middlefield, C. E. Soc., 8.26; Middle Haddam, C. E. Soc., 5; Middletown, First Ch., Aux., 23.41; Milford, Plymouth Ch., Aux., 25; New Haven, City Mission Mothers' Aux., 5, Grand Ave. Ch., C. E. Soc., 15; New Milford, Aux., 110; Northford, Aux., 25; Norfolk, Whatsoever, 10; Norwalk, Aux., 25; Prospect, Gleaners, 21; Redding, M. Star Circle, 25, C. R., 4.25, Dau. of Cov., 10; Saybrook, Aux., 40; Sharon, B. B., 50; Sherman, Aux., 24, M. C., 5; South Canaan, C. R., 1.39, Prim. S. S., 1.01; Stamford, Aux., 25; Winsted, First Ch., Aux., 139.12,	1,491 73
Total,	1,746 25
NEW YORK.	
<i>East Bloomfield.</i> —Mrs. Eliza S. Goodwin,	4 70
<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn, Owego, Aux. (with prev. contri. to const. L. M. Mrs. E. F. Barton).	
PHILADELPHIA BRANCH.	
<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. N. J. Bound Brook, Aux., 25; Newark, First Ch., C. R., 3; Upper Montclair, Aux., 10; Woodbridge, Aux., 20.45; Pa., Philadelphia, Central Ch., Aux. (with prev. contri. to const. L. M's Mrs. Mary R. MacLellan and Mrs. William Hilfred Birdsall),	58 45
FLORIDA.	
<i>Tavares.</i> —Ladies' Miss'y Soc.,	5 00
CALIFORNIA.	
<i>Claremont.</i> —Pomona College, Miss Carrie R. Swigert and Miss Ruth B. Eddy,	30 00
Donations,	4,515 83
Specials	33 00
Total,	4,548 83
<i>Extra Gifts for the Work of 1906.</i>	
MASSACHUSETTS.	
A Friend, 1,000; East Northfield, Mrs. Ezra H. Stevens, 800,	1,800 00
ABBIE HART CHAPMAN MEMORIAL FUND.	
Gift of Frances Chapman Champlin and Grace Chapman Spear of Portland, Me., in memory of their mother, Mrs Abbie Hart Chapman. Income for the pledged work of the Western Maine Branch,	1,000 00
LAURA L. SCOFIELD FUND.	
Gift of William C. Scofield of Washington, D. C., three shares of Aetna Insurance Company.	

BOARD OF THE PACIFIC

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Events in Tientsin, North China

BY MRS. A. C. PECK

[Many of our readers, as they turn over the pages of this magazine, will be anticipating, or observing, the Week of Prayer. It will help us to feel that the Kingdom of God is coming, to read of the way the Christians in Tientsin conducted the services in 1905.—ED.]

THE Week of Prayer has just closed. One realizes in a foreign land more fully than when at home, one of its greatest lessons—the unity of the Christian church. It surely is inspiring to think that during that week so many groups of Christ's followers, in so many lands, and in such widely varying circumstances, meet to pray, and for essentially the same topics. This thought the Chinese Christians are grasping more and more each successive year, and surely they must be strengthened by it.

The Week of Prayer was observed by daily meetings for the Chinese, part being held in the native city, about three miles from the foreign concessions, and part in the chapel of the American Methodist Mission, in the foreign city, it being the largest of the mission chapels. I was impressed with the ability of the leader, a native pastor, of one meeting; the subject was "Prayer for God's Ancient People, the Jews." He enlarged upon their faithfulness in the worship of the one God, illustrating the point by telling of the colony of Jews in one of the southwestern provinces of China. The colony has been there hundreds of years, isolated from all others of their faith, but still preserve their ancient worship. The successive quick responses when the leader called for volunteer prayers were gratifying, and the directness of the petitions with the fervor with which they were uttered showed the habit of prayer, and an admirable spirit. This week there are

evangelistic meetings each day ; in the afternoons, held in the chapel of the American Board, a neat, good-sized brick building in the native city, and in the evenings in the Methodist chapel, in the foreign city. Both weeks the services are union. Last Sunday, at half past ten, there were two services, one being for the pupils of the various mission schools ; this I had the pleasure of leading, and it was a veritable pleasure. The small building was full, and a better behaved audience of children, or of adults either, could not be conceived,—quiet, giving perfect attention, their faces lighting up with appreciation of special points, and quick to respond when called upon. If they are always so angelic, which can hardly be expected, teaching them must be a joy. When the contribution box was passed, most were provided with at least one cash, showing they were being trained in habits of giving, as well as in proper behavior, and in intellectual and spiritual lines.

There were daily prayer meetings during the week, in English, in the Union Church, where those of the foreign community who are non-conformists worship. As most of the community people dine at eight, the meetings were held at six. They were very interesting, but poorly attended, a marked contrast to the Chinese services.

Last fall, during a visit to Peking, several little things, indicating progress, so interested me that they may also be of some interest to you at home. The streets of Peking, although broad, have always been so poor—so full of holes and pitfalls—that one really felt in danger, whether riding in the comparatively comfortable jinrikisha, or being jostled and tumbled back and forth in the native cart. It was, therefore, with great satisfaction that one saw several of the principal streets being macadamized ; a small army of men digging to the depth of several feet, and putting in broken stones, cement, and soil, for the majestic steam roller to compress into a hard, smooth road, which, it is to be hoped, will be cared for and kept in good condition, and not fulfill the Chinese proverb in regard to stone roads, “happiness for ten years, and misery for ten thousand.” It gave one a thrill, too, to see the wires of the telephone system flashing on either side of the road. Seventy-four of these convenient message takers and bringers are in use in the great city I am told, wealthy Chinese using them as well as foreigners. They, doubtless, share in the amazement of a Chinese friend on his first acquaintance with the little instrument : “Such an intelligent thing ! It has been from America but a few weeks, and can speak Chinese as well as it can English !” These material things are not the best things, but they surely do indicate progress. Progress is observable in many, many lines.

We attended a Christian wedding, which was such a contrast to those remembered in years past. The bride and groom stood properly, the latter's parents at either side, and gave the responses audibly, as dignified and composed as one could wish. Rather different from some former occasions, when the bride could not be persuaded to leave the inner room, and the groom stood alone, he and the assembled friends taking her on faith, not reinforced by sight. The courtyard, where the ceremony was performed and the feast served, was most tastefully decorated, and, while guests filled it, everything was as quiet and decorous as could have been wished. One rejoiced to think it was the beginning of another Christian home, where, doubtless, a blessing would be asked at meals, and where a family altar would be erected—two customs which are too often neglected in the home land, but which are carefully taught to the Chinese Christians. These homes, where God is feared and loved, and where children are brought up in the "nurture and admonition of the Lord," are the great hope of the church in China as in all lands; and training wives and mothers to wield their great influence in these homes, which is the work of the schools and missionaries of the various Woman's Boards, is surely one we all rejoice to help, both by our gifts and prayers.



CHINA

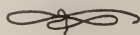
In her report of the Woman's Training School at Pagoda Anchorage, near Foochow, Mrs. Hubbard, the superintendent, says:—

THE richest experience of the fall term was in the annual meeting at Foochow. This lasted for a week and the women went in two divisions, each for a part of the time. The evangelist, Rev. F. Franson, had a wonderful power in adapting his spiritual talks to the Chinese audience; and surely our women were never more stirred by the teaching of gospel truths. This was evident at the after-supper talks when the "company of women" came together and talked over the meetings of the day, comparing notes as to what particularly interested each one to the edification of all and the inciting to a deeper study of these things. Surely all the expense and trouble was well worth while and the women came back with heart and mind enriched, feeling indeed it had been good to be there.

A little later in the term the women celebrated the birthday of their faithful teacher, Mrs. Lau. Each contributed a share and made a little feast in honor of the day, to which we were invited. We went and had a lively

time chatting together with the pastor's family and laughing over the chopsticks and bowls of various dainties, and felt that it was not time and money thrown away thus to show their love and appreciation of the labors of the oft-times weary mother in Israel over her daughters in the church.

And then came Christmas, the time that our Christians have come to look forward to as much as American Christians do. This year we decided not to have a feast as last year, but to take the money that would be used in that way to purchase cloth to make a garment for each woman in the school and "that would last for months instead of pleasing the mouth for a short time." Fortunately we had some very pretty scrap-books and various toys sent out by a little society in Roxbury, and these helped to decorate the tree and afterwards were given out to the children of the school, to their great satisfaction. By recitation and dialogue they had a part in the services of the day. After that came the fun, which all entered into right heartily. We were so glad to have Misses Worthley, Brown, Wiley, with Miss Osborn, here to take charge of the games, especially the kindergarten song games which Miss Brown has translated into the dialect with so much success.



"A VERY remarkable proof of the increasing confidence in the missionary is afforded by what happened in Shantung this year. The missionaries there invited the officials and the leaders of Confucianism, Buddhism, Taoism, and other religious sects, to a Conference to consider how to revive religion in China. To the surprise of many, over thirty mandarins and about a hundred of the leaders of all religions attended and took a very active and friendly part in the whole discussion without a single note of discord. One of the gentry, a non-Christian, advocated that, as missionaries were experts in religion, they should be asked to superintend this work in the new government schools! The missionaries in Shantung, too, were invited to elect three of their members of age, experience, and influence to meet the Governor of the province, now acting Viceroy in Nanking, and to consider the best methods of preventing misunderstandings between Christian missions and the authorities. The Governor, who is one of the most intelligent and friendly mandarins in the empire, also said that he would be glad to have copies of the New Testament to present to his subordinates, so that they may better understand the aim of Christians." This statement comes from the annual report of the Society for the Diffusion of Christian and General Knowledge among the Chinese.—*Selected.*

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Woman's Work for the Pang-chuang Field, 1904-1905

MRS. ARTHUR SMITH

"LET patience have her perfect work." We tried to. We had our reward after twenty-four years of waiting. They came: the recruits we had prayed for so long. For the third time God gave this station twice as much as it had asked for or expected. When we asked for a single lady it was a double one that came; when we begged for a physician, behold a pair; when we plead for one family, two families made us glad once and again. And now we wish to praise God anew for such a strong, blessed prayer circle as that which always meets directly after breakfast. Its incense makes the whole day fragrant.

NATIVE ASSISTANTS

We have in our employ as regular paid helpers, besides the matron: an ex-school girl, who is in training as a nurse; the teacher and matron of the girls' school, and two Bible women, Mrs. Tu and Mrs. Hu. The latter are both from Kao Tang; the one, our "Sunny Heart," a woman of sweet spirit and much stability and strength; the other, more executive than any woman in the parish. Besides these there are a large number who help in station classes as teachers. Each new helper gives her service free in the first class, only receiving her food. In each successive class she receives her food and one string of cash (about thirty cents for a class of twenty days). Counting food and cash, they receive about five strings of cash per month. In the old days the free and capable women to be depended upon could almost be

counted on one's thumbs. With the enlarged field and immense need this circle also has widened. A goodly number of Miss Grace Wyckoff's girls have left school to be married. They are kept from overweening pride by the fact that they did not finish, but their education is ample for most station class needs. They sing well, and some lead meetings admirably. They are our dear young "right hands."

One pupil, who did not go to Peking because she did not seem to have the mental equipment to carry her through the course, has been very useful in station classes, and for eighty days without any supervision taught a little girls' school at Lin Ching, and did her work well.

YAMEN VISITS

Mrs. Smith while holding classes in these three cities, En Hsien, Hsia Chin and Te Chou, called upon the wives of the district magistrates. In each case the story of Christ's death was told, the picture of Christ hanging on the cross was shown, and at the close an official lady was asked to kneel to God while we prayed, and in each case she did so. At Hsia Chin the official's family had known and liked the foreigners at Chou Ping. These eight ladies were visited and preached to several times. After some teaching on prayer, they each began to pray daily. Later they had a lesson on self-denial and giving. After that each one of the eight filled on four different occasions her own little bag with self-denial money, and sent it to the helper, about twenty strings of cash in all. They had saved this by doing without hair strings, powder, rough peanuts, sweetmeats or meat.

THE PANG-CHUANG GIRLS' SCHOOL

Twelve years ago this school was started. Wang Shu Mei, one of the little tots who made that beginning possible, has just graduated from the Bridgman School, and is expected to be a teacher in our school next autumn. Her first teacher, Mrs. Wang, was a pupil of the Bridgman School, twenty years ago. It marks an epoch when her pupil returns to take her place. Mrs. Wang's future is uncertain, but wherever she goes her memory will be cherished warmly by her pupils. Her life and example have been wonderfully exemplary and she has been a strong right hand to Miss Grace all these years. This year there have been forty-four boarders, and five day scholars, two of whom were sent home for lack of room in the schoolroom. These came from thirty-two villages, two in the Lin Ching field. The spiritual life in the school has been good for the most part, and growth in Christian life manifest. The Christian Endeavor applied its contribution partly to shares in the new Morning Star. A collection partly made up of money saved by going without white bread on Consecration

Sunday will be applied to work in Micronesia. Eleven girls have pledged the Lord one tenth, and most brought a tenth of their spending money at New Year's. There is an ever increasing number of those who desire to enter this school, and we need several small girls' schools to relieve the pressure. A step in advance is now to be taken in the line of self-support. Hereafter a string of cash will be required of every pupil each term, this being the first charge which has been made.



Demon Sowing in China

BY MRS. W. E. SOOTHILL, WENCHOW, CHEKIANG

It happened that one of our Christian women in the city had not seen her mother for many years. While this Christian was still a girl her father had died, with the result that her mother was afterwards sold by an uncle to a village seventy miles off; nor had the daughter seen her since that day. For years she had been anxious to go and find her mother, if possible, and since she became a Christian this desire had been intensified. She often talked of it, but could find no one willing to accompany her on so uncertain a quest. Eight years ago she asked the Bible woman to assist her, but her work then lay in other directions. When she heard the two Bible women really contemplated starting for Jui-an, she entreated, "But you will go with me now, won't you?"

They could not say her nay, and the promise was given. First, however, the Bible women worked three weeks in Jui-an, our last opened city, and where (the women say) there is hardly any rest day or night for the preachers in charge, because of the constant stream of visitors. Here they had a good reception and visited people of all grades of society. They were kindly received by wealthy families who have held high government appointments in the land, and it was in one of these that some of the ladies asked to be taught "how to pray." Happily a Chinese Christian is rarely at a loss there.

When Nyang-lin-na appeared on the scene, the three adventurers set off—not like Japheth, in search of a father—but in search of a mother. They first spent a day and a night in a boat on the Jui-an River, getting ashore at a place called Ts'ing-de, whence they started for a further journey of twenty miles to Oe-k'as. By the time they arrived there it was "inky dark," as they say, so their first aim was to find a night's shelter. But alas and alack! this was refused them on all sides, and they soon realized that they had projected themselves into a nest of human hornets.

Though so dark, a hundred strong soon collected crying "These women have come to sow evil spirits among us." At first they were at a loss as to the meaning of the grave charge of "sowing evil spirits," but presently they discovered the cause. They were supposed to be employed by the foreigner, to go about secretly disposing of little clay images, about two inches long, dropping them into all sorts of nooks and quiet corners. After their departure and in about a week's time these images, it was supposed, would increase in size and turn into devils, capable of bewitching the people and producing pestilence. For every seven images so disposed of they were to get a dollar. No wonder the poor folks objected to their presence, and proposed drastic measures, the mildest of which was to seize them and sell them far away into the distant hills!

To argue was in vain, and their prospect of much-needed food and shelter exceedingly small, when the Bible woman's mother-wit suggested a possible way out of their difficulties. Said she, "We are quite willing you should search us, you will find no images." This the people were only too pleased to do, and they ransacked, not only their things, but also their persons. When they began to pull their Bibles and hymn books about, however, they protested, saying, "Do not insult our sacred books."

As no images were forthcoming, and as two in the crowd were bold enough to profess belief in their innocence, they were at length conceded the favor, not of going inside, but of having some rice cooked. During the process, however, the son arrived and was highly incensed that so much had been granted. He made a great row, so all the talking and persuading had to be done over again. After a long, long talk, they quieted down, and having partaken of food the women thought now was their opportunity for telling these poor mistaken people who they really were—messengers of God and salvation, rather than sowers of demons and death. The gospel appealed to their sympathies, but not one of them was bold enough to receive them into their houses. A compromise was made, however, and they were allowed to sleep on the open veranda. Some person more kindly disposed than the rest also brought some screens, used for drying sweet potatoes, and placed around them the meagre protection.

Before daylight they were disturbed by people wandering about carrying lanterns, with which they searched every inch of ground near them for these inch-long embryo demons, because one man asserted he had seen one of the women cast an image down. Needless to say, they again sought in vain, with the result that the women stopped there, talking and preaching, till nearly noon.

They here discovered that the lost mother's village was still a long dis-

tance inland, and such were the difficulties placed in the way and the risk involved, that they deemed it wiser to venture no farther at present.

All the way out they were disturbed with cries that they were "pestilence sowers." Indeed, this idea appeared wide-spread thereabouts. It reached a crisis on approaching the large village of Da-chan. Here they were set upon by a large noisy crowd of men and women, who were exceedingly turbulent, and proposed the most extreme measures. When again accused of carrying the terrible little images, the woman once more appealed to the women to examine them, and so keen was the search that all their things strewed the road, their bag was turned inside out, and their Bible and hymn books were thrown in the dust and rescued with difficulty.

It was a trying ordeal for these helpless women, and one fears to think what the consequences would have been had the people found anything which their lively imaginations could at all construe into an attempt at "demon sowing."

I said at the beginning that Tsang-ling du-sœe was a woman of courage, and well she deserves the title. But she frankly admits that at this point her heart sank. The position had to be faced, however, and mounting a slight eminence she begged to be allowed to address them.

As she stood there, surrounded by that mob of angry, jealous country men and women, whom a word, a look, might at any moment excite beyond all restraint, her nervousness was such that her book actually shook in her hands. Lest the crowd should observe her trembling she availed herself of a favorable opportunity to close her book, and entreated them to give her a little attention. Then realizing that not only her own, but also the lives of her companions were in jeopardy, she preached to them of the gospel of love.

After calming to a large extent the multitude, but receiving their imperative orders to quit, the trio set out on their way, followed even yet by a crowd of irate men whose one cry was, "Let us seize them, let us kill them, let us beat them to death." Gladly they escaped with their lives, and with thankful hearts found their way once more at night to Ts'ing-de.

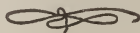
Here the other lodgers at the inn begged to know more of their mission, but fearing the landlord would be annoyed, they declined to speak without his permission. He gladly gave it, and to a late hour they sat telling of the love of God as revealed in our Lord and Saviour Jesus Christ.

Next day, taking passage in a boat they set off, and there, in the crowded boat, were once more plied with questions, which scarcely ceased during the whole of that day and the following night, when they reached Jui-an in safety.

The two women are now back in Wenchow for a week's rest and medical treatment. When I last saw them, each laughingly held up to view a bottle of the doctor's tonic.

[Existence of such ideas among the people as described in the above paper is not to be wondered at, as several years since there were several books published by the Chinese government, and sold at cost price to encourage their wide circulation, in which missionaries are said to practice this "black art."]

—From an Exchange.



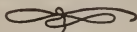
Progress in Woman's Education in China

The following article is from an editorial in the Peking and Tientsin *Times*. It is interesting as showing the thought of an intelligent man outside of missionary circles.

To all interested in the advancement of China, it is a matter of great satisfaction to note the increasing interest taken in native circles in the education of women. It seems but the other day that opposition to any and all proposals in the direction of female emancipation was being hotly made, and now not only are the mission schools for women and girls warmly supported, but the officials and merchants are themselves constantly opening new schools. Education and unbinding have made rapid strides, hand in hand, within the past ten years, and beholding the change we are constrained to say, "It is good." That it will open up for the Chinese womanhood new trials and temptations, and lead to domestic troubles along other lines than heretofore, is possible; but the penalties of the new freedom will be but temporary. The influence which an enlightened womanhood for China will have on future generations will be enormous, and it will be all for good. The rapid progress of Japan dates from the day when she began to liberate her women from the thralldom of ignorance and an ignominious seclusion, and every new school for women and girls opened in China is another step in the right direction, another nail in the coffin of dire superstition and ignorance such as is now fostered and nourished in young China while still at the mother knee.

The missionaries are the great educators in China, as they were formerly the pioneers of education in Japan, and it is most satisfactory to see the officials harmoniously combining with them in the great work of uplifting China from the decay of her past and effete learning to an appreciation of real knowledge. With the education of China's future mothers we may look forward to a time when the minds of the people will no longer be excited by every idle tale that is told, and when reason and common sense will

wage their own war victoriously with superstitious imaginings, when the dragon will no longer seek to make a dainty morsel of the moon, and the foreign physician and missionary no longer be confounded with the drought microbe. Already a wholesome skepticism of some of the cherished traditions is abroad.



Extract from a paper read by Mrs. Geo. Clark at Annual Meeting:—

Now, what is our relation to the trend of events? What is the part of the women of the churches? We, the women of Christian lands, can reach our sisters of non-Christian lands as no one else can do, and this work for women and children is initial and basic. This realization crystallized in the organization of Women's Boards of Missions. Our commissioned force of seventy women carries on boarding and day schools, colleges and evangelistic work—a power blessed exceedingly, even beyond our expectations. Failure to provide for its enlargement can only occur from lack of comprehension of conditions. Our young women have gone to the foreign field from college life or from successful activities with large equipment for service. We have older women who have given the strength of life. From their vantage ground they said to us: "With a new building for our college we can greatly increase the number of our pupils. The force is overtaxed in another field, and an additional worker is imperative. Homes should be built for some of our women living under unsanitary conditions." And there were yet other calls. One hundred thousand dollars was no more than enough to cover the old needs and the new. How slowly it came in during the months. Faith and courage have been put to full test. But it has come, and Ing-hok and Shao-wu are made glad; the buildings in Peking are assured, and Kobe College is to have the new buildings she so urgently needs.

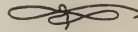
We have reason to rejoice, but the source of much of the increase in the receipts of the last year precludes self-confidence. Legacies, the blessed providing by our beloved for good that will live after them, may come again, but they cannot be counted upon with certainty. So putting our aim high for the new year, we register within these hallowed walls our determination to reach it, not by spasmodic giving, but with money set aside regularly and conscientiously from that which is entrusted to us. We have but touched the hem of possibilities of growth in the foreign field; we have but touched the hem of possibilities in our giving.

And this is the question as it comes to me, to you: "Am I doing my individual duty, giving according to what has been given me, a steward of the manifold grace of God, or do I hide under the moth-eaten cloak that I give as much as my neighbor?"

Comprehend the unceasing movement of world events toward the uplifting of Christ's white banner of peace and we will not consent to lose our place in the advancing host. No child of God liveth unto himself. Events are too stirring in this day for any woman to shut herself within narrow walls. Breathe the air of the hilltop, gain the utmost reach of vision, and you will give, both because it is duty and because it is joy. And can any joy be sweeter and higher, bringing swifter returns, than that of giving ourselves and all we possess toward the spread of the kingdom of our Christ? The blessing is to you and to your children. Your son and your daughter, trained to put money to its best use, to neither hoard nor squander, but to regard it—be it much or little—as a potent power held in trust, will be far on the road toward the poise and the serene outlook which win success.

The evangelization of the world will not stand still. It was foreordained from the dawn of time. Christ entrusted it to his disciples, but it will move fast or slow as the disciples will.

To do our full part, to give gladly, to pray believingly, to hold not back a fraction of ability, so will life be worth living—shining during its passing, bright at its sunset hour, and when its day is over there will remain a radiance that will tinge all time.



Woman's Board of the Interior

Mrs. S. E. HURLBUT, TREASURER

RECEIPTS FROM OCTOBER 10 TO 23, 1905

COLORADO	1,312 75	PENNSYLVANIA	6 74
ILLINOIS	8,258 52	Receipts for the month	18,124 94
INDIANA	310 03	Previously acknowledged	86,032 43
IOWA	3,843 90	Total since October, 1904	\$104,157 37
KANSAS	379 63	Total received for deficit, 1904	695 00
MICHIGAN	970 97	Total regular receipts since Oct., 1904	\$104,852 37
MINNESOTA	232 07	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
MISSOURI	929 75	Receipts for the month	\$305 50
NEBRASKA	96 30	Previously acknowledged	2,414 52
NORTH DAKOTA	73 67	Total since October, 1904	\$2,720 02
OHIO	200 90		
OKLAHOMA	22 33		
SOUTH DAKOTA	97 12		
WISCONSIN	1,127 03		
WYOMING	172 45		
FLORIDA	20 10		
GEORGIA	35 60		
MASSACHUSETTS	35 68		

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Life and Light for Woman

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